

sentiment ? Under mother right the relation of child to parent was far stronger, and the relation to the maternal uncle was secondary and derivative with respect to that to the mother/'¹

333. Killing the old. The custom of killing the old, especially one's parents, is very antipathetic to us. The cases will show that, for nomadic people, the custom is necessary. The old drop out by the way and die from exhaustion. To kill them is only equivalent, and perhaps kinder. If an enemy is pursuing, the necessity is more acute.² All this enters into the life conditions so primarily that the custom is a part of the life policy; it is so understood and acquiesced in. The old sometimes request it from life weariness, or from devotion to the welfare of the group.

334. Killing the old in ethnography. The " Gallinero sometimes have two or three cords of wood neatly stacked in ricks about the wigwam. Even then, with the heartless cruelty of the race, they will dispatch an old man to the distant forest with an ax, whence he returns with his white head painfully bowed under a back-load of knaggy limbs, and his bare bronzed bowlegs moving on with that catlike softness and evenness of the Indian, but so slowly that he scarcely seems to get on at all."³ An old squaw who had been abandoned by her children because she was blind, was found wandering in the mountains of California.⁴ " Filial piety cannot be said to be a distinguishing quality of the Wailakki, or any Indians. No matter how high may be their station, the aged and decrepit are counted a burden. The old man, hero of a hundred battles, when his skill with the bow and arrow is gone, is ignominiously compelled to accompany his sons into the forest, and bear home on his shoulders the game they have killed."⁵ Catlin describes his leave-taking of an old Ponca chief who was being deserted by the tribe with a little food and water, a trifling fire, and a few sticks. The tribe were driven on by hunger. The old chief said: " My children, our nation is poor, and it is necessary that you should all go

to the country
where you can get meat. My eyes are dimmed and my
strength is no more.
... I am a burden to my children. I cannot go. Keep your
hearts stout and
think not of me. I am no longer good for anything." ⁶
This is the fullest
statement we can quote, attributed to one of the
abandoned old men, of
the view of the proceeding which could make him
acquiesce in it. The
victims do not always take this view of the matter.
This custom was

¹ Lippert, *tfulturgesch.*, I, 325.

⁴ *Ibid.*, 112.

² Powers, *Calif. Indians*, 319.

⁵ *Ibid.*, 118.

^s *Ibid.*, r 76; Bancroft, *Native Races*, 1,390. ⁶ *Smithson. Rep.*,
1885, Part II, 429,